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* The Blind Way, (of Idolatry,) a Tamil Tract, in three parts, approved by the American Tract Society.

and usefully disposed of in a short time. There is not in the mission any thing like a present supply of the word of life, or of parts of it; nor is there like to be a supply for some time to come. Many of the readers in the schools are asking for the Gospel, and ask in vain.—There is room for the American Bible and Tract Societies to exert their largest benevolence."

From BURMAH the intelligence is truly gladdening. The solicitude for books described by Dr. Judson, six years ago, is undiminished. One individual offered 20 rupees to the man who should bring him the book which taught the Christian religion. After visiting Rangoon in vain, in the hope to obtain one, he providentially met with a Missionary who furnished him with some of the Tracts. On receiving them he fell on his knees with the greatest reverence and gratitude. He had for years been burdened with sin: his mind seemed prepared for instruction. He saw and received the truths disclosed before him, and promised to visit the teachers at Rangoon at an early period. Bands of distributors are still traveling through the country scattering the good seed of the kingdom.

Recent communications from Russia state that the harvest there among 60,000,000 of souls is ripe to be gathered. The people receive the books with unfeigned satisfaction.

All the stations aided in former years still look to the American churches, through this Society, for help; and several applications are before the Committee which could not be met from the \$35,000 appropriated the last year. From China—from Singapore and the Indian Archipelago—from Siam,—from the Shans,—from Burmah,—from Northern India,—from Orissa,—from the Telingas,—from Ceylon, and the millions of the Tamil population on the continent,—from the Malabars,—from the Sandwich Islands,—from Syria,—from Persia,—from Smyrna,—from Greece,—from Constantinople,—from Russia,—from Sweden,—from Germany,—from France,—from South Africa, and from the Aborigines of America there comes a cry, deep and piercing.—*Forget us not; impart to us the knowledge which alone can make us wise for eternity—the knowledge of your God and your Saviour.*

In view of these and similar facts, the Committee cannot but cordially approve the resolution adopted by the American Board of Commissioners for Foreign Missions at their late anniversary, in the spirit of which all our Foreign Missionary Societies concur, that "there can be no reasonable doubt that the printing press was providentially given to mankind, in these latter days, with special reference to the employment of its great powers in assisting to propagate the knowledge of the Gospel."

VOLUME CIRCULATION. Through this Society a channel is opened by which the best christian writers of present and past ages are made to concentrate their moral and intellectual energies in proclaiming the Gospel by the press, not only in the form of the small Tract, but also in the standard volume and the family library. These books are received without the prejudice which often exists the smaller Tract or the living preacher. They may be read again and again without becoming illegible; they may be handed down from generation to generation, hallowed by the most sacred associations, and sanctified in being used by the Holy Ghost in the conversation of the souls of parents and children, and made as dear to the survivors as the memory of the departed. Two hundred and thirty thousand volumes were circulated the last year among the learned and the unlearned—read by all—the deaf and the blind—by land and by sea—in the light of day and the darkness of midnight. In this department of the Society's operations, will not the christian community exert their strength, until every family, in every section and neighborhood in this wide-spread and wide-spreading nation,—until every steam-boat, and canal-boat, and ship on our waters is supplied? Warned by innumerable ruins on the field of history shall we not seek by the circulation of these works, to shun the fate of those countries whose conscience is extinguished? Shall not patriotism and christianity move onward arm in arm in this labor?

MORAL POWER OF TRACT VISITATION. Much has been said and written upon this subject, yet there is reason to fear its importance is little appreciated. What is Tract Visitation? It is the humble, prayerful, systematic efforts of the disciples of Christ to aid the minister of the Gospel in his arduous labors for the salvation of sinners, and for the promotion of morality and evangelical piety; an instrumentality for diffusing the Gospel-leaven through a community; the light of religion manifested in the lives of its professors; the children of God becoming the salt of the earth;—an organization necessary, in its essential features to the prosperity of any church.—Look at the history of Tract Visitation for one year in a single city: 958 visitors, prayerfully pursuing their humble and self-denying labors presented nearly half a million of Tracts among the accessible families, accompanied, as providence seemed to open the way, with all such means as could be properly employed for the salvation of individuals. In connection with this labor of love, the visitors were the honored instruments of distributing to the destitute 1,159 Bibles and 5,345 Testaments; 2,948 children were brought into Sabbath-schools; 127 induced to join Bible-classes; 1,116 persons were persuaded to attend church; and 1,779 signed the temperance pledge. No less than 1,708 prayer-meetings, in which were gathered multitudes who neglect the stated means of grace, were held; with a special view to their spiritual benefit, and to implore the outpouring of God's Spirit upon the Tract districts and upon the world; and to crown all, three hundred and thirty-six souls were reported as hope—fully converted to God. In what church of Christ is not a band of laborers needed to accomplish such works as these?—Where is the soil so well cultivated as not to require them?—Are not Tract visitors the Arons and the Hurs to sustain the hands of their pastors? Could this system prevail through all our churches, Zion would soon appear in new beauty. Tracts calculated to reach the conscience and the heart are already prepared. Why will not christians disperse them, accompanied with a kind warning, to families where the Lord Jesus Christ is unhonored or unknown? If the

church sleep, by whom shall the world be awakened?

Such is the mighty efficiency for good involved in the prosperity of the American Tract Society. Brethren, shall we shrink from the responsibility? or shall we sustain the cause with our prayers, our personal labors, and our benefactions? How much we are called individually to contribute, each one, in the sight of God, must judge. The Committee believe that less than THIRTY-FIVE THOUSAND DOLLARS will be inadequate to meet the demand the current year from foreign lands; and that not far from an equal amount is necessary to promote Tract and Volume circulation, and answer other claims upon the Society in our own country.

Will not 200 individuals who are able and willing, constitute themselves Life Directors of the Society by a donation of \$50? Will not 500 individuals become Life Members by a donation of \$20 each? Will not churches constitute their pastors or others Life Directors or Members? Will not ladies exert themselves as in former years? Will not pastors of churches present the cause at an early day and take collections? Will not friends of the cause individually contribute what they can, however small the sum? Will not auxiliary Societies return to their first love, and extend a helping hand?—In short, will not the people of God throughout the land unite with one heart in aiding the Society to spread the Gospel over all the earth?

In behalf of the Executive Committee of the American Tract Society.

JAMES MILNOR, Chairman.
WILLIAM A. HALLOCK, Cor. Sec.
O. EASTMAN, Vis. & Fin. Sec.
New-York, October 5, 1837.

THE OBSERVER.
GAMBIER, WEDNESDAY, OCT. 25, 1837.

DIOCESE OF OHIO.—CLERICAL CHANGES.

The Rev. Norman Badger, Deacon of this Diocese, has taken charge of St. Paul's Church, Utica, and Trinity Parish, Pleasant Township.

The Rev. Thomas Harrow has resigned the charge of Christ Church, Franklin and St. Paul's Church, Akron, and taken charge of St. Luke's Church, Columbus.

The Rev. John P. Bauman has resigned the charge of St. Philip's Church, Circleville, and removed to Baltimore, Md.

The Rev. William F. Halsey, Deacon, has taken charge of St. Philip's Church, Circleville.

The Rev. Albert T. Medsco has resigned the situation of Assistant Minister of Christ Church, Lexington, Ky. and become minister of Christ Church, Cincinnati.

The Rev. Samuel R. Crane, late of the Diocese of Vermont, has been received by letters dimissory into this Diocese, and taken charge of St. John's Church, Ohio City.

The Rev. Seth Davis has resigned the charge of St. John's Church, Ohio City, and taken charge of St. Matthews' Church, Hamilton.

The Rev. Richard Gray, Deacon, has taken charge of St. James' Church, Cross Creek, and St. John's Church, Springfield, Jefferson county.

The Rev. Henry V. D. Johns has removed from the Diocese of Maryland and become the Minister of St. Paul's Church, Cincinnati.

DIOCESE OF ALABAMA.—We have just received a copy of the Journal of the sixth annual Convention of the Protestant Episcopal Church in the Diocese of Alabama. The Convention assembled at Greensborough, June 10th, 1837. There were present at its sittings three clergymen and six lay-Delegates. The sermon before the Convention was preached by the Rev. Thomas A. Cooke, who was also chosen President of the Convention, and William M. Darrow, Esq. Secretary. Christ Church, Wetumpka, Autauga county, was admitted into union with the Convention. The Rev. Wm. Johnson was elected a Delegate to the next General Convention, in the place of the Rev. Dr. Avery deceased. The following persons were elected the Standing Committee of the Diocese: viz. Clergy.—Rev. Messrs. S. S. Lewis, C. L. Ives, and Wm. Johnson. Laity.—Hon. James Martin, George Starr and R. W. Withers, Esq. It appears that a donation of land has been made and \$2952 have been subscribed to the Episcopal fund. There are 7 clergymen canonically resident in the Diocese, and one belonging to the Diocese of North Carolina, but residing within the limits of Alabama. The Journal contains the parochial reports of 5 clergymen, which exhibit the following statistics for the year past. Baptisms, 80. Confirmed, 20. Communicants, 149. Marriages, 13. Sunday School Scholars, 147. The Church appears to be evidently on the increase in the Diocese. The next annual meeting of the Convention is appointed to be held in Montgomery, on the first Saturday in May next.

CHURCH GOVERNMENT.—The Editors of the New York Observer in an article from which we made an extract in our 48th number, make the following remark: "We see no obligation resting upon all to unite under one ecclesiastical organization: but that they all ought to adopt one form of church government we have no doubt." We know not whether the Editors of this able paper profess to be Presbyterians or Congregationalists. But in either case the above remark from them is worth remembering. At the present time especially, when the Presbyterian Church is shaken to its very centre by intestine dissensions, and the Congregationalists are scarcely less united, is it not a grave question, which the editors of the New York Observer would do well to propose to themselves and to their numerous christian readers

what should that Government be? Where shall we find an ecclesiastical government approximating most nearly to the primitive model, most prevalent in the Church from the earliest down to the present times, and demonstrated from long experience, under almost every possible combination of circumstances, to be best calculated to preserve "the Unity of the Spirit" and the Unity of the Church, "in the bond of peace?" For ourselves we have no hesitation as to the proper answer to these enquiries.

LITERARY AND THEOLOGICAL REVIEW.—The 15th number of this Review, for September, conducted by the Rev. Leonard Woods, jun. and published in New York, has been received. The subjects discussed in this number are as follows:—The Fathers of New England—The Doctrine of Election—Life and Writings of President Appleton—False Principles of Benevolent Action—Voluntary Societies—The Study of the Older English Writers—Review of Memoir of L. Hays—Review of Miss Martineau—Genius and character of Pelagius as a Reformer.

JULIA BRACK.—In a recent number of our paper we republished, from the twenty-first annual report of the Directors of the American Asylum, an account of JULIA BRACK, the Deaf and Blind inmate of that Institution, from the pen of Mr. Weld, the principal of the Institution. With a view to complete this interesting narrative we add in the paper of to-day, a "Letter from Miss Dudley, former matron of the American Asylum, and now holding the same place in the institution of New York," addressed to Mr. Weld, for which we are indebted to the Religious Magazine for September.

SLAVERY AND THE SLAVE TRADE IN CUBA.—There are one or two curious facts which present themselves on a comparison of the conduct of the Spaniards and the English in relation to Slavery and the Slave Trade. Baron Humboldt tells us (we quote him second hand) "it was stipulated between Great Britain and Spain that the trade should be prohibited on the north of the Equator, from the 22nd of Nov. 1817, and that it should be entirely abolished on the 30th of May 1820. The king of Spain accepted from England, (posterity will one day with difficulty believe it) a sum of £400,000 sterling as a compensation for the damages which might result from the cessation of this barbarous traffic." How honorable this statement to the one nation, and how disgraceful to the other. The sequel of a piece with this. Notwithstanding this solemn compact and the pecuniary consideration actually received by Spain, up to this day, allows the traffic to be continued—not openly, of course, but secretly; and a recent visitor in the Island of Cuba tells us that during two months that he tarried in the neighborhood of St. Jago, no less than three Slavers with three hundred Slaves each, landed their cargoes in that vicinity. "It is done in perfect safety" he adds "though every body knows what is going on, because the whole thing is winked at by the authorities."—This in a civilized government?!

The British cruisers on the coast, on the other hand, are exceedingly vigilant and active, and capture, if it thought threefourths of the whole number brought from the shores of Africa. One would think this would most certainly put an end to the traffic, but the profits are so immense that the risk of the trade continues to be taken.

There is another fact which rather reverses the foregoing picture. The Spanish laws and customs, as compared with the British, in relation to slaves are peculiarly mild and righteous, say, even it is said, paternal. "An industrious slave can almost always obtain his freedom in a few years, if he desires it. He can earn money in a variety of ways, and when he has earned the common price of a new slave (from three to four hundred dollars) he may come with it in his hand to his master, and though he may be valued at three times that sum, his master is obliged to take it, and set him free. The slave in Cuba can be only punished to the extent of twenty-five lashes, by his master. If his crime seems to demand a heavier punishment, the law takes him into its own hands. The slave in Cuba can also be a witness in a court of justice." Nothing like this existed in the British West India Colonies previous to the abolition of Slavery by the British Parliament. Slavery in this mitigated form, if left to itself, would soon resolve itself, by a silent and peaceful process, into freedom. Humboldt thinks, that "if the fraudulent slave trade were to cease entirely in Cuba, the number of slaves would diminish one twentieth annually." That is to say, could the slave trade from the coast of Africa, be stopped, in twenty years the 300,000 slaves in the Island of Cuba, would be emancipated by a process of things, already in existence there! How cheering this to every person of humane feelings, and what a new motive does it furnish us to support, to the best of our ability, any Society which holds out a prospect of effecting that most iniquitous traffic, as does the American Colonization Society by its settlements on the African Coast.

CONVERSION AND BANISHMENT OF PROTESTANTS IN THE TYROL.—The country called the Tyrol is situated between Germany and Italy and is almost entirely covered with mountains, which are a continuation of the Alps. A few years ago a Tyrolese who had traversed Bavaria, and became acquainted with Protestants, brought back into the valley of Zill or Ziller, some pious books, written by members of the Reformed Church. These books were read with deep interest and attention by the poor mountaineers, and some of them became convinced that they had been educated in religious error. They availed themselves of facilities which they enjoyed to purchase copies of the Bible and began to read the word of God. The result was that in two or three years about five hundred Tyrolese renounced the errors of the Church of Rome, and avowed themselves believers in the doctrines of the Reformation. The Romish priests tried every possible means, promises, threats, entreaties, to bring these unruly sheep back to the fold they had forsaken, but without effect. They commenced a violent persecution of these converted Tyrolese. They were treated, not only as rebels against the laws of the established Church, but as subjects in revolt against the

laws of the State. A Committee of the new Protestants was sent to Vienna, with a view to bring their complaints before the Emperor of Austria, under whose government they were. But they were compelled to return to their mountains, not only without obtaining the object of their desire, but with orders for all to return to catholicism under the penalty of incurring the high displeasure of the emperor, and of being sent to prison.—The Catholic Priests finding themselves supported by the authority of the government, redoubled their cruelty and oppression against the new converts. They refused under different pretexts, to give them the private instructions required by law before they could publicly embrace Protestantism. Parents were constrained to send their children to popish schools, popish catechetical instructions, popish worship, and if they refused, were incarcerated, or robbed of part of their property. New converts were forbidden to purchase goods or houses, and to travel in foreign countries.

"All these attempts against the most sacred rights of humanity, were still exceeded, if possible by the manner in which those were interred who died without asking for the sacraments of the Roman Church. In 1832, died a venerable old man, of 98 years, the patriarch of the valley. He had professed the Doctrine of the Reformed Church, and had not called for a priest in his last moments. Can you conceive how he was buried? The hangman, accompanied by a dog, took away at night the mortal remains of this old man, and threw them like a filthy carcass into a ditch in the middle of a field! Since then, the same ignominy has been inflicted on fifteen or sixteen Tyrolese Protestants whom God has called from this world."

The Tyrolese persecutors, finding all their measures abortive, at length asked and obtained of the Cabinet of Vienna orders to drive the Protestant converts from the country. "The head of the district of Zillertal collected, at the close of last April, the five hundred inhabitants who had abandoned the Roman Catholic Church, and communicated to them the Emperor's decree, ordering them to leave their country, if they were determined to adhere to the evangelical communion.—This is the first example, in a hundred years, in Germany, of such banishment for such a cause.—We hope, for the honor of religion, it may prove the last.

The new converts were required to leave the Tyrol before the 11th of September last. Immediately after the receipt of this cruel edict they sent one of their number, John Fleidl, with authority to seek an asylum for them in Germany. Fleidl went to Berlin, where he was favourably received by the principal officers of the government. The King of Prussia, (in reply to the letter of the Tyrolese converts, requesting him to grant them an asylum in the mountains of Upper Silesia) sent one of his chaplains, Dr. Strauss, to Vienna, to attend to this business with the Austrian government. The latter consented to the emigration of the Protestant families of Zill (in German Zillertal) and the king of Prussia has assigned them for their new residence the village of Erdmannsdorf, in Upper Silesia.

"It seems," (says a foreign correspondent of the New York Observer, to whom we are indebted for the facts above stated,) "that the Emperor of Austria relies, to justify his order of banishment, on an article in the treaty of peace of Westphalia, published in 1648. But this article requires that a delay of three years should be granted to those who are expelled for the sake of their religion, and in this case, the converted Tyrolese have only obtained a delay of six months! They will be compelled to sell their property in haste, and they will carry away hardly any thing. Their emigration will occur on the approach of winter, and so will be doubly distressing from the severity of the season. May the Lord be with them to console and strengthen them! The same God who led the Jews through the wilderness, who led them and gave them drink by striking miracles, will display the treasures of his goodness towards these faithful Christians of the Tyrol, who are to settle in a foreign land."

EASTERN DIOCESE.—The Christian Witness of October 6th contains entire the Journal of the last annual convention of the Eastern Diocese, from which we gather the following items of intelligence. The Convention met at 9 o'clock, A. M. Sept. 27th in Grace Church, New Bedford, and closed its session on Thursday evening the 28th.—There were present the Bishop, 35 clergymen and 35 lay-Delegates. The Rev. M. A. D'Wolf Howe was chosen Secretary. The convention sermon was preached by Rev. William H. Lewis, of Marblehead, from John 17: 19. "And for their sakes I sanctify myself." Immediately after the Sermon, the Rt. Rev. Bishop Griswold admitted Mr. Edward Livermore to the holy order of Deacons. The Bishop having delivered his address, a committee of eight—4 clergymen and 4 laymen, were appointed to consider and report on so much of the Bishop's address as related to the election of an Assistant Bishop.

The following gentlemen were elected Trustees of the Episcopal Fund viz: Joseph Tilden, Zechariah Allen, Henry Codman, and James C. Dunn Esq. and the last named gentleman was re-elected Treasurer and Secretary of the Board.

The following persons were elected the STANDING COMMITTEE viz: Rev. J. M. Wainwright D. D. Rev. J. S. Stone D. D. Rev. N. B. Crocker D. D. Rev. Moses B. Chase, Rev. Joel Clapp, of the Clergy: Edward N. Newton

S. T. Northam, J. C. Merrill, Edward S. Bond Esq. of the Laity. The Rev. Alexander H. Vinton, was chosen to preach the next Convention Sermon and Rev. L. Baury, his substitute.

On Thursday the Rev. Dr. Crocker, Chairman of the Committee on a portion of the Bishop's address relating to the election of an Assistant Bishop made the following Report, which was accepted.

"The Committee to whom was referred so much of the Bishop's Address as relates to an Assistant Bishop, have given the important subject a deliberate consideration; and craving permission to report in the form of preamble and resolution, respectfully submit the following:

Whereas the Church, in her mission, has provided by canon for the election of Assistant Bishops; and whereas our venerated Diocese has often, in public and private, solemnly expressed his consciousness of a permanent physical feebleness, and those growing infirmities of body, which ever attend declining years; and in his present address has not only intimated that he has a right to claim, on the ground of the canon, an Assistant, but has, in effect annually requested you to give him one:

Therefore, a majority of your Committee have Resolved, That respect for the opinion of the Bishop on this subject, and a becoming solicitude, which we all feel, to gratify his reasonable wishes; together with the call of certain portions of the Diocese for more of the Episcopal visitation which his long experience has taught him to be so essential to the progress, and spiritual prosperity of the Church, than they now receive, or he is able to render, demand of this Convention an immediate action in the case.

And further, we must be permitted to add, that we are impelled the more strongly to recommend this measure, from a full belief that, if carried into effect, it will, under God, be the means of prolonging the life of the Bishop, by the relief it must afford, and of thus lengthening the period of his invaluable services, and multiplying the number of those wise counsels with which the present generation has been blessed, and to which posterity will look as lights to guide them in this dark world."

N. B. CROCKER.

The Rev. Mr. West moved the adoption of the resolution contained in the report. The Rev. Dr. Wainwright moved the division of the resolution, so as first to try the question, "Is it expedient to reduce our Diocese by the election of an Assistant Bishop?" This division was approved, and this member of the resolution was adopted.—The Rev. Mr. Bristol offered the following resolution:—Resolved, That the Assistant Bishop, whenever elected, be chosen by the Convention of the Eastern Diocese; which resolution after much animated discussion, was adopted.—The Convention adjourned to meet in St. Paul's Church, Boston, on the 16th day of January next, in the purpose of choosing an Assistant Bishop of the Diocese.

For the Gambier Observer.
CLERICAL ASSOCIATION.

The Muskingum Clerical Association, met in Newark on Friday the 13th inst. Messrs. Newman, Smallwood, Hard and Ironson were present. According to the usual custom on these occasions the clerical brethren met in a private room to unite in prayer for the divine blessing upon the services in which they were about to engage. It appeared to be deeply impressed upon the mind of each Brother that without Christ no good would result from the meeting. Fervent and solemn prayer was offered by each one that we might realize the tremendous responsibility of the ministerial office, and that God would pour out his Holy Spirit and revive his work in the hearts of the members among whom we had come to labour for a few days. The public services of the occasion commenced on Friday evening, at which time Divine service was held and a sermon preached from Is. 40: 14—16

Saturday morning at half past nine the clerical brethren again assembled for social prayer—it was a sweet and precious season—each one could sincerely say, "it is good for me to be here." Divine service commenced at half past 10, and a sermon was preached from Col. 3: 1. In the afternoon Brother Bronson returned to Granville to supply his pulpit on the Sabbath, and left the other three brethren to conduct the Association. Another meeting for social prayer was held—and at night Divine service was held and a sermon preached from Job 9: 2.

Sunday morning Divine service, and a sermon from John 9: 44. In the afternoon the Ante Communion service was read and a sermon preached from Matt. 25: 20, after which the holy communion was administered.

At night Divine Service was held and a sermon preached from the 87th Ps. 3d verse—which was followed by an exhortation, as was also one or two of the previous sermons. The Association was then closed by a selection of prayers from the office for the Institution of Ministers, in which the special blessing of heaven was invoked upon the new minister just entering upon his charge and also upon the members of his flock.

On Friday and Saturday the audience was rather small, on Sunday it was respectable. This parish has evidently suffered much from being without a Pastor, only the short space of six or seven weeks. This shows us the danger of suffering the constitution of an affectionate Pastor to be reversed from his flock, without some one previously pledged to step immediately into his place. In ordinary cases six months or a year will not repair the injury done by being without a Pastor six or eight weeks. The sheep of the flock are much more easily scattered than collected together again. We trust however that inasmuch as this parish has been greatly favoured in securing the services of a zealous, faithful, affectionate and experienced minister, the flock will soon assume an aspect as promising as ever. Around one so deserving their warm reception and affectionate regard we trust they will one and all instantly rally, and cheerfully co-operating will sustain his hands under the arduous duties upon which he has entered. During the Association although the congregations were not so crowded as is sometimes the case, and although there were no very strikingly visible good effects yet we cannot but believe that the seed that was sown mingled with fervent prayers and tears will not be lost. Some of the members of the Church were evidently aroused to a sense of their duty, and brought to feel the necessity of a more childlike dependence upon the spirit of God.—

come and breathe upon the dry bones, to revive his work in the hearts of his children. The clerical brethren will no doubt return to their respective parishes, and enter upon their duties with renewed energy and zeal, prepared to labor with a more confident expectation of a present blessing upon their feeble instrumentality.

A MEMORIAL OF THE ASSOCIATION.

For the Gambier Observer.

LAST OHIO DIOCESAN CONVENTION.

Messrs. Editors.—You have given in your paper a portion of the statistics of our last Convention, and the Journal, when published, will give us more; but there are some things not noticed or likely to be noticed by either yourselves or the secretary, quite as important as any other in the eye of practical men. Let me call your attention, and that of your readers, to some of them; they relate to the sentiments and spirit which prevailed in the Convention.

Harmony characterized all the proceedings.—There was no such thing as angry debate. Perhaps there was too little discussion of any kind; not enough to keep attention awake and cause every man to give an undivided mind to topics as they came up. But a little languor in such an assembly, in these days of angry debate without and within the Church of Christ, was an error on the safe side, to say the least. There will always be men fond of hearing themselves talk, when all others are perfectly willing they should be silent, but less of this propensity has hardly ever been exhibited in a legislative body, than in that of the Ohio Church.

Our Diocesan Convention was a decidedly religious assembly—religious, as distinguished from ecclesiastical. I have been told that a person from abroad, who attended the Convention complained of this. He said it was a meeting for business, and nothing but business should be done in it. He would think it better for us to spend about a day occupied from morning to evening, like men behind the counter, in receiving the ecclesiastical statistics, settling the ecclesiastical accounts, correcting the ecclesiastical journals, &c. and the day being over, to return, like business men with promissories to our homes. I rejoice that this plan, which is not uncommon in other Dioceses, has not been adopted by Ohio, but that when we meet in annual Convention, a large portion of our time is spent in exercises calculated to quicken and strengthen in all good the hearts of those attending, and to leave on the minds of the people amongst whom we have been assembled, the impression that in deed and truth we met together in God's name and to promote the interests of God's king. So far as this depended upon repeated meetings of a purely religious character, it was accomplished at Columbus.

In the conducting of those meetings of the more private class, I was pleased to see that on each occasion extemporaneous prayer was used in one part of the exercises. I refer to the prayer meetings at six o'clock in the morning, conducted in every instance except one by the Bishop of the diocese. In these times when so much is said against extemporaneous prayer that many are beginning to think it a positive sin, and would flee from a meeting where it is used, or else if they remained stop their ears, as if it were almost blasphemy, it is well to have those who think otherwise, speak out and act out, what they think.—There may be a difference of opinion amongst brethren in regard to this subject. It is fairly to be inferred, that there is, from the manner in which the sentiments alluded to have been promulgated. Why then is not the difference manifested and acknowledged by as distinct an avowal of the opposite opinion? Is doubt the cause of silence? That cannot be, for doubt would preclude action just as much as speech—or even more. But if not doubt, what then? mistaken charity?—I hope not.

During the sittings of our Convention, the Superintendent of Common Schools in this State waited on Bp. McIlvaine, with a view to a conversation on the subject connected with the very honorable and responsible appointment which he holds under the Ohio Legislature. The results of that conversation the bishop was pleased to spread before the Convention, and, I believe, every one who heard the statement was edified and delighted, and I hope left the Convention with the determination of paying more attention to the subject when returned to his home, and of diffusing to the utmost the blessings of education. Let me state one particular which fell from the Bishop on this occasion. He informed us that the Superintendent thought, after much observation throughout the State, that we Episcopalians are more indifferent to this subject than any other body of Christians. We stand too much aloof from such things, and because we cannot have them just as we would wish and entirely under our control, we will not even promote an approximation to what we deem best. The reason here assigned is assigned on my own authority, not that of the Superintendent; but the fact does rest on his authority, and what ever may be thought of the explanation, it will hardly be said that Episcopalians are not too neglectful of the interests of Common Schools. I believe they are criminally supine, more so even, as the Superintendent says, than their neighbors and fellow Christians. Let not this reproach be received in a bad spirit. For one I confess myself guilty. Others in the same situation have no right to complain. So far as the reproach comes from the Superintendent, I believe them the words of a friend. That however, is a small matter: the old maxim is "that it is well to be taught, even by an enemy." Every Christian is bound as a member of the social body to pay attention to all the interests of that body, especially those so vital as the interests of education, unless he has some scruple of conscience. But what scruple of conscience is there, which can exempt an Episcopalian from attending and acting at all meetings in common school districts; acting as Examiner if elected; promoting the appointment of moral and religious teachers of competent knowledge; and by his words and countenance encouraging him and his little charge in their important duties? Surely there is none.

Another matter. The presence of the Agent of the Protestant Episcopal Sunday School Union naturally led to the expression on the part of the convention, of much kindly feeling towards that very important institution. This was done, I was pleased to observe, without betraying any hostility towards the old American Sunday School Union, which, in addition to its continued usefulness, has the honor, (never to be taken from it,) of having "aroused" others "to love and good works."

The Bishop and several other persons expressed themselves "friends to both," and no one, to my knowledge, gave utterance to any other sentiments. I allude to this, however, chiefly with reference to what was said explicitly or impliedly upon voluntary Associations for religious purposes, whether confined to one denomination of Christians or consisting of members collected from several. To the amazement of plain Christians, the right of associating for the promotion of religious objects such for instance as the circulation of the Bible, has been most violently disputed within a year or two, especially where different denominations unite in such association. The ground taken has been partly old, but chiefly new; but, whether new or old, it afforded me real pleasure to find that such sentiments met no advocates amongst us; on the contrary, that they were so distinctly and unequivocally, though in the spirit of meekness and love, condemned. It is to be hoped that the argument offered by the President of the Convention on the subject will not soon be forgotten by the other members. With it must stand or fall the spirit of benevolent enterprise, and freedom of thought and action in the Church of Christ.

This is an age of ultraism, and of course also an age of condemnation of ultraism; and it seems to be taken for granted that those who are most eager in denouncing the evil, are entirely exempt from it themselves. But it by no means follows. It is far from certain that they have hit "the happy mean." They may be, and history proves they often have been, just as much in extremis as those whom they condemn. In my humble opinion, it will be ultimately found that those who condemn Voluntary Associations, however loudly, as wrong in principle, are precisely in this predicament.—They have taken a position which will be regarded in all future time, as the climax of ultraism in a Protestant Church.—I rejoice that this extravagance has not crept into the Diocese of Ohio.

G. X.

For the Gambier Observer.

SCRIPTURAL ILLUSTRATIONS.

GEN. XXIX. 25.

And it came to pass, that in the morning, behold, it was Leah, and he said to Laban, what is this thou hast done unto me? Did I not serve with thee for Rachel? Wherefore, then, hast thou begotten me this?

It appears almost impossible to Europeans, that a deception like that of Laban's could be practiced. But the following extract from a journal which I kept at Smyrna presents a parallel case.

"The Armenian brides are veiled during the ceremony, and hence deceptions have occurred in regard to the person chosen for a wife. I am informed that on one occasion a young Armenian at Smyrna solicited in marriage a younger daughter whom he admired. The parents of the girl consented to the request; and every previous arrangement was made. When the time for solemnizing the marriage arrived, the elder daughter, who was not so beautiful as was conducted by the parents to the altar and the young man was unconsciously married to her. And it came to pass in the morning, behold it was the elder daughter. The deceit was not disclosed, till it could not be rectified; and the manner in which the parents justified themselves was precisely that of Laban; it must not be so done in our country to give the younger before the first-born. It is really the rule amongst the Armenians that neither a younger son nor daughter be married till their elder brother or sister have preceded them."

"It was in conversation with an Armenian at Smyrna that this fact was related to me. I naturally exclaimed, 'Why, that is just the deception which was practiced upon Jacob!' 'What deception?' he asked.—An Old Testament is not yet translated into any language with which the Armenians are familiar, he was ignorant of the story. Upon narrating to him Jacob's marriage as related in Genesis, he assented to it at once as a circumstance by no means improbable. I was once present at the solemnization of matrimony amongst the Armenians; and some recollections of it may tend to throw light upon this and other passages of Scripture. The various festivities on these occasions continue for three days, and during the last night the marriage was celebrated, I was conducted to the house of the bride, where I found a very large assemblage of persons. The company was dispersed through various rooms reminding me of the direction of our Saviour in regard to the choice of the lowermost rooms at feasts. On the ground floor, I observed that the persons convened were of an inferior order of the community, whilst in the upper rooms were assembled those of higher rank.

The large number of young females who were present naturally reminded me of the wise and foolish virgins in our Saviour's parable; those being friends of the virgin, her companions (Ps. xlv. 14) had come to meet the bridegroom. It is usual for the bridegroom to come at midnight; so that literally at midnight the cry is made, Behold the bridegroom cometh! (Matt. xxv. 6.) But on the occasion that I was present the bridegroom tarried; it was 2 o'clock before he arrived."

2 Kings iii. 11.

Here is Elisha, the son of Shaphat, which poured water upon the hands of Elisha.

"The Oriental method of washing is universally different from that of the West. Nowhere is water previously poured into a basin; but the servant pours water from a pitcher upon the hands of his master. The custom of washing hands before dinner prevails also to this day. The servant goes round, to all the guests, with a pitcher, and a vessel to receive the water falling from the hands, and performs the office here attributed to Elisha.—The same service is repeated when the repast is over."

Eccl. xii. 6.

The pitcher broken at the fountain or the wheel broken at the cistern.

"May there not be an allusion here to the method of procuring water for irrigating gardens, which is usual at Smyrna, in Asia Minor, and in many other places? A large wheel is fixed over the mouth of a well in a vertical position. A number of pitchers are attached to the wheel in such a manner that by means of its revolution which is effected by a horse they are continually descending and filling and ascending and discharging themselves."

Isa. iii. 6.

When a man shall take hold of his brother of the house of his father saying, we have one ruler and let this rain be on thy head.

"Methonius late steward of Ali Bey of Napoli di

Romania, (Greece) informed me, that his master possessed 45 gowns valued some at 1000 others at 2 3 4 and 4500 piastres. Kinnil Bey of Corinth inherited from his father seventy gowns. The wardrobe of Lucullus is well known. This may possibly explain the allusion in the verse above."

Nahum iii. 17.

The crowned are as locusts, and they captain as great grasshoppers, which camp in the hedge in the end of the day, but when the sun ariseth they fly away, and their place is not known where they are.

"Nothing could be more accurate than this description of the grasshoppers. I observed this appearance, on a journey from Constantinople to Smyrna by land. Early in the morning, the locusts were soon congregated on the bushes by the road side in a close mass; which it would be difficult to express better than 'camping in the hedge.' They appeared to be assembled with all the precision of military tactics. But when the sun arose, they fled away, and their place was not known where they were."

Isaiah xl. 6, 7.

All flesh is grass, and all the goodness thereof as the flower of the field, the grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass.

"The very affecting images of Scripture which compare the short-lived existence of man to the decay of the vegetable creation are scarcely understood in this country. The verdure here is perpetual. It is difficult to discern a time when it can be said, *The grass withereth*. But let the traveller visit the beautiful plain of Smyrna or any other part of the East in the month of May; and visit it a month or six weeks after and he will perceive the force and beauty of those allusions. In May an appearance of fresh verdure and of rich luxuriance every where meets the eye; the face of nature is adorned with a carpet of flowers and herbage of the most elegant kind. But a few weeks subsequently how changed is the scene? The beauty is gone; the grass is withered; the flower is faded, a brown and dusty desert has taken place of a delicious garden. It is doubtless to this rapid transformation of Nature that the Scriptures compare the fate of man."

S. W.

Kenyon College.

Journal of Rev. John Hartley of the Church Missionary Society.

DIOCESE OF KENTUCKY.

(Just as our paper was going to press we received the following communication from our Bishop in relation to the trial of Bishop Smith of Kentucky.)

Lexington, Oct. 18th, 1837.

To the Editor of the Gambier Observer.

DEAR SIR,—The trial of Bishop Smith, is just terminated.—You will doubtless soon learn the result: The troubles of the Diocese may now end. The peace of the church on the other hand, may be painfully disturbed—much depends on the editors of our Religious Periodicals. An agreement has been entered into by the parties, not to publish any thing but the sentence or the whole proceedings, except with the approbation of the President of the court. The Bishops, who have been sitting on the trial, knowing that no good can arise from any ex-parte publication and that great evil must accrue from such a step, unite in earnestly entreating the several Editors of the religious papers connected with the church, not to admit anything on the subject into their columns.

Yours &c.

CHARLES P. McILVAINE.

MARRIED.

In Carrollton, Ohio, on Tuesday the 10th inst. by the Rev. John Bellville, Mr. JOHN M. STEPHENSON, Principal of the Senior Preparatory School, Gambier, to Miss CECILIA HANSEN, daughter of Carrollton.

RELIGIOUS INTELLIGENCE.

A correspondent in Calcutta writes to us on the 26th of April, as follows:—

"The Calcutta Auxiliary Bible Society has this day resolved to print an edition of 3000 copies of the New Testament in the Hindustani language and Roman character. Two missionaries at Benares (Messrs. Schurman and Bayers) are printing another edition of 1000 copies on their own account, and it is probable that the Church Missionary Society will immediately print the liturgy and psalms in the same character. This is in addition to dictionaries, reading-books &c. From this you will see that Mr. Pearce and I had solid grounds for our recommendation, that if the Sunday-School Union sanctions the printing of translations of any of their works in this country they should be printed with the English on one side and the native language on the other, but both in Roman character."—S. S. Journal.

A very extraordinary event has recently occurred in Normandy. The inhabitants of the commune of Siouville, after a dispute with the Bishop of Coutances, have embraced the Protestant faith; and the inhabitants of Sainte-de-la-Hogue are disposed, as is said, to follow the example of their neighbors of Siouville. We are not informed of the nature of the dispute, but we see that the *Courier Francaise* severely blames the Bishop, and reproaches him with an unwillingness to defer to the wishes and representations of the inhabitants of the commune. The legitimist journals are plunged in grief at events of such magnitude, and discover in them one of the fruits of the marriage of the Duke of Orleans with a princess of the Reformed religion.—*Chronicle*.

GENERAL INTELLIGENCE.

OHIO ELECTION.

It is now pretty well ascertained that parties will be divided in our next Legislature thus:—Senate, Whigs, 30—Administration, 16—Whig majority 4. House, Whigs 39—Administration, 33—Whig majority 6. In this county (Know) the administration candidate (Marvin Tracy) succeeded, according to the official returns, by a majority of 857 votes over S. J. Updegraff, the Whig candidate.

Congress.—Congress closed its session on Monday the 16th inst. The bill postponing the Fourth Deposit of the Surplus Revenue with the states until January 1837 passed both houses. The Sub-Treasury bill after receiving an important amendment proposed by Mr. Calhoun of South Carolina, passed the Senate by a majority of 8.—This bill makes the various officers of the government the keepers of the public funds, which may be deposited in their hands, until drawn for by the department to which they may belong: thus substituting them as fiscal agents of the government in the place of the Deposit Banks. The

amendment of Mr. Calhoun provided that payments to the government may be made in bills of specie-paying, banks till after January 1st, 1838; after January 1st, 1839, one half in the bills of such banks; after January 1st, 1840, one-fourth; after January 1st, 1841, all in specie or government bills; and from the 1st of January, 1840, the Government shall pay all its debts in the same money. This bill, however, has been lost in the House by a vote of 120 to 107.

The resolutions reported by the Committee of Ways and Means, that it is inexpedient to establish a National Bank, passed the House by a vote of 123 to 80.

The proposition to sell the Government Stock in the U. States Bank, has been rejected by a vote of 112 to 104.

The Treasury Note Bill, authorizing and empowering the Treasurer of the United States to issue Treasury Notes, not exceeding ten millions in amount, in sums not less than \$50 dollars before the 31st of December, 1838, if the exigencies of the Treasury require it, passed the House by a vote of 127 to 68, and the Senate by a vote of 25 to 6; and has consequently become a law.

Texas.—The President of the United States in answer to a call from Congress, caused to be communicated to that body certain documents and correspondence relative to the annexation of Texas to the Union. It appears from this communication, says the Editor of the New York Observer, "that Texas must be annexed to the United States, if at all by the treaty-making power, which is the President acting 'by and with the consent of the Senate.' It is not a subject on which Congress can act at all, except, perhaps, by passing resolutions, expressive of the opinions of its members; which resolutions the President and Senate will have a constitutional right to disregard, if they see fit." If Texas is annexed it must be by treaty; and treaties must be made, not by Congress, but by the President and Senate.

It seems, too, that the question, whether the President and Senate can make such a treaty,—a treaty for annexing an independent nation to the United States,—is not yet settled. The President himself professes to have no opinion on that point. He says, through the Secretary of State that there has never yet been any occasion for considering that question. Congress cannot touch it. The Senate cannot move first. It can only ratify or refuse to ratify treaties already made and submitted to it by the President. The President says that the question whether he has power to do any thing about it, is yet undecided.

One other point. The President says that we have treaties of peace with Mexico, which would be violated by the annexation of Texas, while Texas is at war with Mexico; so that, while that war continues, the President cannot even consider the subject. The President is the only branch of our government which has power to begin this business, and he informs the Texian minister, that he cannot even think about beginning, till they have made peace with Mexico, and that, when that time comes, it is wholly uncertain whether he shall have power to do any thing about it. It seems, therefore, that for the present, the question of the annexation of Texas may be considered as at rest.

Indiana College.—At the recent commencement in this Institution, ten young men were admitted to the degree of A. B. the degree of A. M. was conferred in course on several Alumni of the College. The honorary degree of D. D. was conferred on Prof. Stowe of Lane Seminary.—*Christian Advocate*.

Hanover College Indiana.—The Commencement of this College was held on the 27th ult. The degree of A. B. was conferred on fifteen young men members of the graduating Class. The degree of D. D. was conferred on Rev. E. W. Baldwin, President of Wabash College Ia. and on Rev. David Macdill of Ohio.

The College building, (says a correspondent of the Louisville Herald,) which was injured by the hurricane last summer, has been repaired, and the trustees are making arrangements for erecting another large and commodious building.—*Id.*

Coffee Trade.—It appears from estimates carefully formed, that the quantity of Coffee annually exported from the various countries where it is grown, cannot be much under 120,000 tons. This great branch of commerce has been wholly created since the beginning of the eighteenth century. Nearly all the Coffee which is now imported into Europe, is the produce of trees propagated from a single plant, which, having been raised from a seed procured from Mocha, in Arabia by Van Hoorn, Governor of Batavia, was sent by him to the botanical garden at Amsterdam, and the progeny of which was, in the year 1718, twenty years after its reception from Java, sent to Surinam. The following statement exhibits as near an approximation as can be made to the quantities which on an average, are shipped from the different places of its production:—

| | |
|----------------------------|------------------|
| Brazil | lbs. 72,000,000 |
| Cuba | 64,000,000 |
| St. Domingo | 40,000,000 |
| Java | 42,000,000 |
| British West Indies | 25,000,000 |
| Dutch Guiana | 10,000,000 |
| States of South America | 8,000,000 |
| French West India Colonies | 4,000,000 |
| Porto Rico | 4,000,000 |
| Sumatra | 3,000,000 |
| Ceylon | 2,000,000 |
| Bourbon | 2,000,000 |
| Manilla | 2,000,000 |
| Mocha | 1,000,000 |
| Total | lbs. 269,000,000 |

or 120,000 tons.

The Precious Metals.—The recent discovery made in Russia of extracting the precious metals from the ore by means of fire instead of the old process of washing, has turned the attention of parties connected with mines in Mexico and South America to the subject. The rise which has taken place in the price of quicksilver within the last three years, from 1s. 10d to 3s. 6d. per lb., has occasioned it is well known, a large quantity of inferior ore to remain unproductive; the expense of extracting the metal according to the old plan being more than commensurate with the hitherto supposed intrinsic value. Arguments have at various times been advanced that the exhausted condition of the mines hitherto discovered would not, in the course of a few years, yield sufficient metal, silver particularly to supply the requirements of the increasing population of the world as regards the coinage, as well as the luxuries; but it is now presumed that, by means of the new process, the supply will keep pace with the demand, at all events for a much longer period. The information on the subject however, which has been transmitted to England, is not sufficiently copious to enable us to go more fully into the question at present, but we have reason to know that the government of Russia has taken great interest in the discovery, and has instructed men of science to investigate the matter.

Dr. Heintzelman of this city, has discovered in Lancaster county, on some land which he lately purchased, an ex-

tensive vein of a new kind of Coal, partaking of the character of charcoal, being readily ignitable. It is now undergoing an analysis, the results of which promise to be of the most satisfactory nature.—*Philadelphia National Gazette*.

Two new sloops of war have been commenced—one at the Boston navy yard, to be called the Cynos, and the other at New York, to be called the Levant. They are represented to be beautiful models, and will be from 50 to 100 tons larger than those now in service.—*Army and Navy Chronicle*.

FOREIGN.

London dates to Sept. 1, have been received at Y. N. The Journal of Commerce sums up the principal matters of intelligence as follows:—

The Bank of England has now in its vaults £5,754,000 of bullion. Circulation, £18,462,000. Deposits, £11,003,000.

A change had taken place in the Spanish Ministry, brought about by events amounting nearly to a revolution.

The Carlists had evacuated Segovia, twelve leagues from Madrid; taking off with him more than 10,000,000 reals, of which they obtained possession there.

The Portuguese Insurrection under Gen. Saldanha, in favor of Dom Pedro's charter, appeared to be making progress, but the issue was unknown at the date of the last account.

The French negotiations with the Arab Chief Achmet Bey, in Africa, had failed, and in consequence thereof, the French expedition against Constantine, talked of some months ago, was soon to sail from Toulon.

The Cholera prevailed to some extent both at Marseilles and Berlin. At Naples, Malta, and Palermo, it had been very much alarmed; but was raging in the interior of Sicily. The whole number of cases at Naples was 21,406 died, 13,573. At Palermo, out of 180,000 inhabitants, 27,000 died in 25 days, and 1780 in one day.

Mr. Dallas, the Ambassador from the United States to America, to the Court of Russia, had an audience of the Emperor Nicholas on the 6th of August, at which he delivered his letters of credence. His excellency was afterwards presented to the Empress, who received Mrs. Dallas and her daughters.—*N. Y. Obs.*

MEXICO.

Revolution in Santa Fe, New Mexico.—Marble of the Governor and all his principal officers, and installation of the Rebel Chief as Governor of the State.—The early arrival of the Fall Company of Traders from Santa Fe, brings advices of a complete revolution in that State. We have been favored, by a gentleman of this city, who was formerly concerned in that trade, with an extract from a letter received from his correspondent giving some of the particulars of the revolution. At the date of these advices, the Americans in the Province had not been molested, although there was no security whatever for property; and the Revolutionists, it was said, had marked one of the Americans for sacrifice. This individual, it was observed, would be known when his head was seen upon a pole!

We annex the contents of the letter, which is dated Santa Fe, Aug. 13, 1837.

Thursday last, the Governor, Don Alvaro Peres, Political and Military Chief of the territory of New Mexico, accompanied by Abreu, and a small party of soldiers, marched to the Canadas (30 miles from Santa Fe,) where a large number of malcontents had assembled, composed of the inhabitants from Rio Arriba to Tees, among whom were the Indians living in that neighborhood, who are partly civilized, and subjects of the General Government.

Upon the meeting of the two armies, which took place near St. Idelfonso, the Governor commanded his soldiers to fire at which order all his men went over to the enemy, except twenty-three—of whom one was killed on the spot and three or four wounded.

The Governor immediately fled with all who could follow him to Santa Fe, where they remained until night, under favor of which they started upon good horses. In order to get as far as possible from their enemies, who knew how to take more adroit measure to intercept them, for so soon as they disappeared from the field of battle, they dispatched the Indians to cut off their retreat by the Rio Abajo, with orders to spare none of them, which was literally accomplished. The next day the victors encamped at La Chappelle, which is near the town of Santa Fe—and there killed the Governor, Ramon, and Marcelino, Alreus Chico Alari, a young Lieut. named Gutierrez, and many others whose names are not known. The triumphant army, having declared their leader Jose Gonzalez, an inhabitant of Taos, Governor, made the entrance into the town, where he assumed the Government—assisted by Rafael Garcia, who had commanded the troops with him. All was now tranquil.

But one thing was wanting to complete their purpose—the Head of Santiago Abreu, judge of the district—the friend of the stranger and the poor—the talented and meritorious officer—and they received the news that he had not been massacred by the Indians of Santa Domingo.

From the best accounts, the killed is about fifteen, among whom was Miguel Sena, and five or six wounded, among whom are Francisco Surtamine, former Governor and Commissary, Apantia, adjutant to the late deceased Governor, Jose Bustamante, and the sergeant Antonio Sents. All seems quiet enough at this time, though yesterday the report was that the victors, who had returned home the day after their entrance here, were about to visit us for the purpose of committing further outrages. The new Governor, with several others, immediately left here, and we have some assurance that we shall be spared their presence. The country is in a sad and ruinous condition."—*St. Louis Republician*.

The statements of this letter are confirmed by a gentleman who has arrived in town from Santa Fe. It is added, that the Priests were also very obnoxious to the Revolutionists, and many of them had suffered personal violence of a most outrageous character.—*J. of Com.*

We learn from the West India papers; that the beautiful island of Juan Fernandez—the island of the far-famed Robinson Crusoe, was swallowed up by the recent earthquake which destroyed a great portion of Chili, in South America.—*S. Chronicle*.

WANTED,

AN APPRENTICE on a farm, not under 14 years of age, of good moral habits, the terms will be liberal and the best references can be given, particular attention will be paid to the habits and morals of the youth.

J. L. WHITMORE.

Gambier, Knar Co. October, 1841.

SUBSCRIPTIONS RECEIVED.

Gambier.—John W. Taylor, \$2.
Doer.—Charles Hall, \$2.
Strongsville.—B. Northrop, \$5.
Delaware.—F. G. Andrews, \$2.
Crawfordsville.—(Indiana.) Major Whitlock, \$2.
Quincy.—(Illinois.) Erasmus A. Strong, \$2.

POETRY.

From the Vermont Chronicle.
FALL OF JERUSALEM.
MATT. XXIV.

How fair is this land to the eye!
Her beautiful prospects how dear!
The cedars of Lebanon flourish on high,
And the roses of Sharon are here;
The milk, and the honey, and wine,
From the "land of the chosen" are flowing;
Fair Canaan is spread with a carpet of vines,
And the balm is from Gilead blowing;
The lily and rose in the valleys are seen,
And the hills of Judea are sunny and green.

Jerusalem! proud is thy story;
The nations have heard thy renown:
Here glitters that temple, in splendor and glory,
Of Palestine's greatness the crown.
The sound of the tabret and sackbut was heard,
As nations went in at thy gate;
The heathen the gleam of thy pompily feared,
And named thee the mighty and great:
Art thou guiltless?—ah no! for the groans of the just,
And the blood of thy martyrs* cry out from the dust.

Art thou guiltless?—O answer ye tears,
That fell upon Bethany's plain;
Bear witness, the scourge and the cross which appears
On the hill where Messiah was slain,
The angel of death, with the scroll of thy doom,
Shall the hand of offended Omnipotence stay?
Speak, Prophet of Nazareth! speak from the tomb,
Where thy murdered mortality lay!
Art thou guiltless?—O never! for damp is thy sod,
With the blood of thy prophets, the tears of thy God.†

There's a curse on thy green shady bowers;
The voice of the thunder comes fearful and loud,
From the blackness that angrily hangs o'er thy towers,
And red is the fringe of that ominous cloud.
Ah, hushed is the song of thy mirth;
And thy guilty are trembling and pale;
The sound of her quaking re-echoes from earth,
And a rumor of conflict hath laden the gale:
O ye innocent! flee to the mountains—for nigh
Is the doom of the guilty—'tis sealed from on high.

Proud city! thy glory is fading;
The armor of David is covered with rust;
And the Roman avenger, through carnage is wading,
To trample thy splendor in dust.
See! proud city that battle array,
The Julian banner is streaming,
And, bright as the sun-beams that gladden the day,
The lance and the helmet are gleaming.
Abandoned Babylon! the phylis is poured,
And famine and pestilence combine with the sword.

The steel of the Roman is red with thy blood,
The flame of thy ruin is blazing,
Thy towers and thy bulwarks, so proudly that stood,
The hand of destruction is raising.
O, fearful and dark was that ruinous day,
As the swift-footed hurricane rushing;
The angel of darkness, well sated with prey,
Stride dark, where the carnage was gushing.
Proud Salem is fallen, her glory hath flown,
And her temple is rent to the uttermost stone.

* Matt. 23. 35. † John 11: 35.
† Luke 19: 41. Mark 13.

MISCELLANY.

From the (London) Evangelical Magazine.
RELIGION IN FRANCE.

Paris, 30th, April, 1836.

The French have been represented as a nation of infidels, and not without reason. Indeed there was a time within my own memory, when it might be truly said that they had no Bibles and no religion; and even now they have comparatively few of the former, and very little of the latter. Still there has been a vast increase of both since the restoration. Now there are at least some bright spots, and some ground to hope that brighter days are approaching. Leaving it to others to describe to you the darkness and vice which every where prevails, I shall proceed, without further preamble, to describe to you what I have seen and heard of a pleasing nature; and shall begin with our own countrymen in France.

You are aware that of late years vast numbers of our fellow-subjects have annually visited this country; and not a few have made it their permanent residence for years. I have been told that at certain seasons of the year there are in Paris more than 20,000 English at one time besides hundreds of Americans. At this time there are perhaps seven or eight thousands of both nations. In fact, wherever you go you meet English faces and hear English spoken. We have our English apothecaries, pastry cooks, shopkeepers, tradesmen, of all descriptions, merchants, and bankers. There are four or five English newspapers published in the capital, and books without number. Even the French themselves have overcome their antipathy to speaking foreign languages, and in all the principal streets you see inscribed on the shop windows, "English spoken here." English is certainly spoken more generally in Paris than French is in London. May we not hope that this may one day be turned to a good account? May we not hope that many of them may be induced to read our best religious books and thereby be led to scriptural views of the truth? Means should be used to place them within their reach. And what might the English not do by their example and conversation, if they were truly pious, consistent characters? But, alas! this is far from being the case generally. Of all the thousands of English and Americans in Paris, not more than 1500 attend any place of worship. They do not come to France to live as it becometh the Gospel, but to hunt after pleasures. Still I am happy to say that there are many honourable exceptions, and I have met with many of the truly excellent of the earth, both among Britons and Americans in this place. These, you may be sure, have not been idle. They have, as in duty bound, sought in the first place to provide the means of grace for their countrymen; so that we have no fewer than seven places of worship in which English is preached—four Episcopal chapels, one Methodist, an American English chapel, where service is performed according to the Presbyterian or Independent, mode of worship,

and a small American Baptist place of worship. In five out of the seven the Gospel is faithfully preached; but in the other two I fear it is not. Generally, there is no want of English Episcopal clergy in this city. At present we have more than a dozen, and the greater part of them truly excellent men, and perhaps half-a-dozen dissenters. The number of both is continually fluctuating; so that it is impossible to say exactly how many there are at any given period. The labours of these good men have been greatly blessed; so that many who have visited Paris for the sake of pleasure have found what they sought not—salvation to their souls. Both English and American Christians have been too inattentive to the situation of their countrymen in foreign parts. I am happy to say, however, that Paris is not the only place in France where divine worship is performed in English. There are several other places where the English are settled in France, in which they have an Episcopal clergyman, and the Americans have a minister for American in Havre, and another at Marseilles. But the number of Gospel ministers ought to be greatly increased.—Wherever Britons are in any numbers abroad, we should send them the Gospel in their own language. Thus many might be induced to hear the truth who never heard it at home, and many might have their religious impressions maintained and deepened, and thus be preserved from the spiritual contagion to which they are now exposed, and which I fear in many cases proves their ruin both for time and eternity. But you will be most anxious to know what progress evangelical religion is making among the French themselves. All things considered; the progress, in my opinion, is great.—This has been the case especially since the revolution of 1830, when for the first time for ages, any thing like religious freedom was granted to this great nation. You will recollect that at this period the Catholic religion ceased to be the established religion of the country, although the religion of the people, and the Protestant religion was placed with it on an equal footing; and every man was declared to have full liberty to worship his Maker according to the dictates of his own conscience. Our valuable friend, the Rev. M. Wilks, taking advantage of this, immediately made arrangements for having a place of worship opened on the voluntary principle: for it should be known that the Protestants are paid by the state, and call themselves the national church of France as well as the Catholics. A chapel was opened, and an inscription over the entrance told the worshippers that it was a voluntary chapel, that the ministers were not paid by the state, and consequently that it was not connected with any of the national churches. He was fortunate enough to procure two excellent French preachers, pious and talented. The plan succeeded to admiration. Many Catholics who would not look near the national Protestant temple, became constant attendants, and the Lord opened their hearts to attend to the things which were spoken to them from his own word. Whole families believed, and from being bigoted Catholics, became devoted, evangelical Christians. Many of them belonged to the most respectable families in Paris. Those Protestants belonging to the national church, who still loved to have the Gospel preached in purity, left the national and joined themselves to the voluntary party. Not a few lukewarm Protestants heard and believed. And now they have one of the most respectable congregations in Paris.—Their chapel is not large, but it will seat about six hundred, and is always full, sometimes crowded. There you may meet every Sabbath the Duchess of Broglie, the lady of the Minister of public instruction, sometimes with her husband, many English of rank who understand the French, and merchants and bankers of both nations; and Americans not a few.—There are always a number of Catholics present and some attend regularly who have not yet declared themselves. You will naturally ask, to what particular denomination of Protestants these good people belong. They are volunteers; but in other respects they are free communists, if I may be allowed to coin a name for them. They have begun on the same plan on which the Independents in Scotland began, and I have no doubt like these they will soon find themselves forced to proceed onward.—This infant community already raise about four hundred pounds, annually, more you see than enough to support two pastors; but then they have to hire their place of worship, for which they pay two hundred a-year. And, besides, they have instituted schools for boys and girls, and infants and adults, in one of the most neglected suburbs of Paris, where the population are nearly all Catholic, in which they have more than eight hundred scholars receiving a scriptural education, and what is better still, a truly Christian education; for all the teachers are pious. Here they have also Sabbath schools, and sermons on the Lord's day, attended by the children and their parents. All this is attended with a vast expense, so that the chapel fund by which it is supported falls far short of the whole annual expense, and requires foreign aid. I have been the more particular in describing this voluntary institution, because I think it may be looked on, although in its infancy, as the focus of almost all the good that is doing in France, out of which all that is doing for spreading true evangelical religion proceeds. There is besides this a small Independent church, of which the late Mr. Pyl was pastor, and over which a very good man was ordained last week. They have not yet made much progress; but they, too, are a light in a dark place. There is another church on Independent principles at Versailles, which is doing well.

(To be continued.)

From the Religious Magazine.
JULIA BRACE.
New York Argonaut, March 27, 1837.

MR. WELD: DEAR SIR,—Your letter of inquiry concerning Julia was received on Saturday evening, and I hasten to comply with your request. There are of course many things that might be interesting which I shall not be able to recollect, as she has been so many years out of sight and out of mind. When she first came to the Asylum I led her up stairs, and down to the dining room, which was then in the basement. This was sufficient; she then went herself, directed by that powerful instinct which the Almighty has kindly given for her guidance

She soon fell in with all the habits and customs of the family: she rose early, and was as regular as a clock in all her movements. She was passionate and violent, impatient of control, and coercive measures were necessary both for her own happiness and that of others. She soon yielded, and became perfectly docile and manageable, so much so, that at any time when she was unwilling to comply with the wishes of others; if I took hold of her, she would instantly do as requested, and often with a smile: as threading her needle, or showing her work, &c. I was much in the room with her, and often sent her on some little errand, like going to my room to bring my scissors, or pocket handkerchief: for she knew where every thing was in my room. I once told her to go up stairs and take off her boots and put them in the closet, on a high shelf by the side of her handbox, leave them for winter, and put on her shoes. I was curious to see, if she understood all I said.—She instantly laid down her work, rose, and stood a moment; I took her hands again and made the same signs. She went directly up stairs and did as I bade her. She knew something about sewing and knitting when she came to the Asylum, but improved very much afterwards. She could thread her needle with thread No. 150, and hem fine linen handkerchiefs, which she did many, for ladies in Boston. By that same wonderful sagacity which directed her movements, she selected her own articles of clothing from a multitude of others, and would tell to whom they all belonged. I have often requested her to tell me to whom certain articles belonged, when I did not know myself. She took good care of all that was her own. She was ingenious in her work and very industrious.

In her intercourse with the girls, her ideas became enlarged, and her mind appeared to receive a new impulse. Previous to her coming to the Asylum, she was confined with children, over whom she felt she had care, and had no desire to imitate them. Of her love to her mother and brothers and sisters I need say nothing; you know all. She had her favorites among the girls, and she seemed very discriminating, for they were among the best: such as one with all her faculties would have chosen. Miss R. she loved as herself: she sat by her at the table, and would, when they were out of school, feel all around to find her, in cold weather, to see if she was warm and comfortable. If she found any thing that belonged to Miss R. in the possessions of any of the girls, she would not rest till it was returned to her. You probably know the circumstance that Miss R. was engaged to Mr. H. (whom she afterwards married) while living at the Asylum. Some of the girls one day had Mr. H.'s watch; which, when she found, she stamped and raved till it was given to her; she immediately gave it to Miss R., seeming to understand she had the best right to his property. There were those in the house she most cordially hated; D. for instance. This leads me to recollect an occurrence. D. had stolen Julia's money. I do not now recollect the amount, but it more or less, it was in small pieces. You know Julia is very fond of money, and miser like, she counted it often, and failed not immediately to discover when any pieces were missing. On this occasion she stamped with such violence that I ran up stairs to see what was the matter. She told me of the loss. Suspicion fell on D. I made her get all the money she had, and give it to Julia.—She sat down by a table, selected all her own, and gave the rest to the owner.

As to gratitude, I do not know what to say; she remembered a kindness done her, and seemed affectionate. On meeting those who had given her anything, she would instantly recognize them, though they had been long away.—The lady who taught her the use of the needle came to see her, whom she had not met in a long time. After examining her she made the sign for sewing. She was very fond of children, and had much kindness of manner towards those of Mr. P. and Mr. G.: I have often thought I saw but little of depraved human nature in her. She appeared to derive enjoyment from the return of spring and would go out and pick a little grass. If she could reach a limb of a tree, and there were then peach trees in the yard, she would feel the buds, and seem delighted. She went with us on a sailing excursion to Saybrook. When we returned, she by her gestures told actually more about a steamboat than any one else could have done. The chambermaid took her all over the boat; she enjoyed it much. In little excursions; walking out, &c., she showed susceptibility of enjoyment equal to any.

The first death that occurred at the Asylum after she came there was that of Miss S. She was sick but a short time, but during that period Julia manifested much solicitude, often going and feeling if she was warm, and if she was nicely covered. On the morning she died, the clothes were laid off, and while preparations were making to lay her out, Julia went in. I followed her; she went up to the bed; felt her cold face and hands, covered her up, put the clothes close around her; she felt her face and moved her hand over it; observing no motion she put her thumb and finger on her nostrils and rested them there for a minute, and then turned away with the greatest sorrow and agony depicted on her countenance. It was something she could not understand, and it was some time before she resumed her usual cheerfulness. Her mind must of necessity be shut up in impenetrable darkness concerning death, eternity and a future state of existence, subjects which we, with all our powers and faculties, cannot comprehend. When she retired for the night she would go into the closet and take the posture of prayer, in imitation of the girls, and remain about the same length of time. I have thought I would have given worlds to know her thoughts. She had one fit of sickness while I was with her, at the time so many of our family were sick. She, with one other girl, was in my room. Julia was very sick, but I found no trouble in taking care of her, except that she would not take medicine unless it tasted well. We had to resort to many expedients, but all would not do, the bitter would be bitter still. The other girl died. Julia was sensible something was the matter, and her look showed signs of deep distress. She afterwards became more familiar with death and the coffin. Mr. B., Mr. P., Mr. T., each lost a child; all of which she examined, so that perhaps now such an event would be less terrible to her. Mrs. S. requested me at the time to note down many of

those little circumstances of daily occurrence; and I now regret I did not, that I could furnish you with many things of which I was then an observer, but have now forgotten.

Yours with esteem.
MARTHA DUDLEY.

ANECDOTE OF THE FRENCH REVOLUTION.—Among those the most remarkable, was a venerable old man, whose bent figure, thin white hair, high wrinkled forehead, and withered complexion, bespoke the extremity of age, yet his manners were firm, and he never forgot for a moment, the calm propriety of his demeanor. By his side stood a woman now no longer young but retaining much of the beauty, and all the dignified elegance of former days. She stood erect, and supported without effort the arm of the old man, who leaned heavily upon her.—The other rested upon the neck of a fair young girl—a more child—not apparently more than ten years old, whose tear swollen eyes were fixed on her mother's face, with the sad and touching melancholy of childish grief. They spoke not much together; once, as the wagon stopped near where I stood, I heard the old man murmur words of patience and encouragement to his companion; as he spoke she turned her eyes towards the child—she gazed on that fair young face, and all a mother's love beamed in her eye—the trial was almost too great—her lip quivered—her face grew more deadly pale, but in a moment, by strong a effort, she banished from her look every appearance of weakness. She raised her eyes to heaven—her lips moved—and then as if her prayer had been answered, she turned a bright and smiling look on her little innocent, smoothed back the curling hair which clustered around that lovely forehead, and the mother imprinted one long fond kiss on the brow of her child.

The wagon passed on, and I inquired the name of the victim whose appearance had so interested me. It was Malesherbes—the honest and able minister—the undaunted advocate—the kind and true friend of Lewis Capet—accompanied by his daughter the Marchioness de Rochambo, and her child, about to die on the scaffold! But the child? Surely they would not murder the child? Why not? The old man's crime was his innocence and purity of character, how then could the child escape? The wagon was drawn before the guillotine and all was soon ready for the first execution.—Malesherbes stood nearest the steps and was about to descend, when a savage voice cried out, "the child first!" The old man would have remonstrated, but his child checked him—"It is but for a moment,"—she raised the child in her arms, and herself handed it to the executioner. The little creature frightened by the savage looks of the man, cried out "Don't leave me—come with me; don't leave me." "I will not leave you my child—I will be with you in a moment." The child was pacified, and the mother turned towards her aged parent and buried her face in his neck; he bent forward until his white hair flowed over her shoulders.—Thus they saw nothing—yet they were so near that they must have heard the jerk of the string that loosed the ponderous axe—and its clatter as it fell. A strong shudder shook the form of the mother, but when the executioner called out "now for the woman," she raised her placid face from her father's neck—kissed his cheek—for a brief moment, farewell, my father.—She stepped with a light firm tread from the wagon mounted the scaffold, and in a moment she was with her child.

Malesherbes came next; he had summoned all his energies for the last scene in his life's drama, and played it nobly. Never in the proudest days of his power had the minister looked or moved with a loftier dignity. With a wave of his hand he repulsed the rude advance of one of the guard, who would have assisted his descent from the wagon.—Self-sustained in body as in mind, he advanced slowly to the scaffold—even the fiends allowed him to place himself unassisted upon the platform.—They would have bound him, but he gave a forbidding look; it was enough; the executioner retired; the plank was pushed forward; and for a moment the old man must have seen, in the basket below, the heads of his children. The additional pang, if it was one, was short; the executioner jerked the string, and all was over.—Presbyterian.

ANECDOTE OF A PAINTER.—The Cincinnati Post gives the following striking anecdote of the introduction of an American painter to Benjamin West. Some thirty odd years ago there lived an Edward G. Malbone, by birth a native of Newport, Rhode Island, by profession a miniature painter. The productions of his pencil were among the best judgment people of the United States, considered very fine. He was my personal, and intimate friend: in one of our voyages to Europe, he went with us, "to improve himself in the art," so said his letter of introduction to Benjamin West. A day or two after our arrival in London, we went together to see Mr. West. We introduced him to the "President of the Artists Great Britain," as Napoleon called him. Mr. W. said after reading his letter, "Sir, have you any specimens of your work with you?" "I have, sir," was the prompt reply: at the same time producing, from a breast pocket a shagreen case of an oval form of some four inches by three, which contained a picture of three female figures, on a piece of ivory, representing "The Hours" past, present and future, by their positions. Mr. West looked at it attentively for a few minutes, then turning to our friend, "Sir, your letter informs me that you come to London to improve yourself in your art; you may go home by the first vessel; for there is not a man in Europe that can paint a picture like this."—Amer. Citizen.

HEARING THE WILL.—A lawyer was called on a certain occasion, to read in the presence of his heirs the will of a deceased man of wealth. It happened that he was but an indifferent reader. As he progressed from part to part of the document, one of the company whose ears were itching for elegant pronunciation was continually interrupting him with: "Stop, sir; that line was read wrong." The accent should be on give instead of I give." And in this way he continued for some time; until the heirs out of all patience with one voice exclaimed; "away with these criticisms; let the reader go on in his own way; all we are anxious about is to know our interest in the will!"

So it should be with all Christians and enlightened hearers. Their ears should not be itching nor their eyes open to catch every error in language or gesture of him who ministers to them in holy things; but both should be ever open and wide open too, to catch the last will and testament of Jesus and Him crucified.—Christian Intelligencer.

MECHANISM OF THE WATCH.—At the Royal Institution, Mr. Deat lately lectured on the construction of clocks and chronometers. The following remarks are worth notice. A watch consists of 902 pieces, and forty-three trades are employed in its construction, the chain, whose length is eight inches, has 165 links, three plates, and two pins all 500 pieces and passes through fifteen holes—men, women, and children—of three trades, before it is complete; allowing then five hands in each trade, 215 persons find employment in making a watch. This extensive and numerous individuality will apply, more or less, to every manufactured article in every-day use; but no branch of manufactures will afford such an illustration of the value of labour. The iron of which the balance spring is formed is valued at something less than a farthing; this produces an ounce of steel worth 4d., which is drawn into 2550 yards of spring wire, and represents in the market £18 4s.; but still another process of hardening this originally startling worth of iron renders it workable into 7650 balance-springs, which will realize, at the common price of 2s. 6d. each, 1946 5s., the effect of labour alone.—Sunday School Journal.

EFFECT OF HYDROGEN GAS ON THE VOICE.—Mauoir was one day amusing himself with Paul, at Geneva, in breathing pure hydrogen gas. He inspired it with ease, and did not perceive that it had any sensible effect on him, either in entering or passing out of his lungs; but after he had taken a very large dose, he was desirous of speaking, and was astonished at the sound of his voice, which was become so soft, shrill and squeaking, as to alarm him. Paul made the same experiment on himself, and the same effect was produced.—Presbyt.

PENNYROYAL.—Farmers might easily save the flesh of horses and cows, and confer a great kindness on these animals, in preventing the usual annoyance of flies, by simply washing the parts with the extract of pennyroyal. Flies will not alight a moment on the spot to which this has been applied. Every man who is compassionate to his beast ought to know this simple remedy, and every livery stable and country inn ought to have a supply on hand for travellers.—Yankee Farmer.

RELIGION EXPORTED.—"We manufacture," said an Italian to Dr. Franklin, "a great quantity of religion, but it is all for exportation."—Christian Observer.

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WILLIAM MILLER.

Gambier June 7, 1837.—35

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Gambier July 19th, 1837.

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